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Love and Caution

TO THE
QUARTERLY and MONTHLY
MEETINGS of

F R I E N D S

I N

G R E A T - B R I T A I N ,

OR ELSEWHERE.

By *DAVID HALL*.

The THIRD EDITION.

D U B L I N :

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THE
P R E F A C E.

THE following EPISTLE, printed in London, was read at our last Half Year's Meeting, and judged well worthy to be re-printed here, and dispersed among the Families of Friends, as containing Matter of Instruction and Admonition suitable to all Ranks and Stations in the Church; and particularly with regard to that Conformity to the vain and corrupt Fashions of the World, which at present too much prevails, to the Grief of the Faithful.

It is therefore tenderly recommended to the Perusal of Friends in general, with Desires, that it may, through Divine Assistance, be a means of reforming what is amiss.

Signed on behalf of the Mens Meeting of
Dublin, by

PETER JUDD.

JOHN RUTTY.

T O T H E

Quarterly and Monthly Meet-
ings of FRIENDS in *Great*
Britain, or elsewhere.

But more particularly

To the FRIENDS of *Knaresborough* Month-
ly Meeting assembled at *Asquith*, in
Yorkshire, of (which the Author is a
Member)

Grace, Mercy, and Peace from God the
Father, and from our Lord Jesus Christ,
be multiplied among you.

Dear Friends, Brethren and Sisters,

ALTHO' I have now been a considerable while personally absent from our Monthly Meeting, and from most of the Meetings that constitute the same, not of Choice, but of Necessity, being under bodily Indisposition ; yet I have not forgotten you, nor would I be forgot by you ; I have remembered you in my Prayers, as I desire to be remembered by you in yours.

And now, ye *dear* and *faithful Ministers* and *Elders*, who yet remain upon the Stage, to whom I am nearly united in the Covenant of Life, I hereby greet you well in the Love of the Gospel, earnestly desiring you may be preserved and strengthened in the sweet and peaceable Spirit of our Lord Jesus Christ, and therein tenderly feed the Flock of God which is among you, willingly taking the
Oversight

Overſight thereof; not as being *Lords over God's Heritage*, but being *Enſamples* to the Flock; and when he the chief Shepherd ſhall appear, ye ſhall have a Crown of Glory which ſhall never fade away. **Warn them that are unruly, comfort the feeble minded, ſupport the Weak, be patient towards all Men.* † *Brethren, if a Man be overtaken in a Fault, ye which are ſpiritual, reſtore ſuch a one in the Spirit of Meekneſs; conſidering thy ſelf, leſt thou alſo be tempted.* And by all Means take care that Brotherly Love and Condeſcenſion remain among you. And where any Matter of Debate or Difference, tending to divide or ſcatter, may fall out, wait ſingly upon the Lord for that Wiſdom which is pure and peaceable, without Partiality, and without Hypocriſy, that ye may prudently interpoſe as mediating Peace-makers and Moderators, to the healing, accommodating and making up ſuch Breaches; and be ſure uſe your utmoſt Endeavours, that the Meeting or Meetings, in which ſuch unhappy Things ariſe, may be preſerved from running into Parties: For alas! how have ſome Meetings been ſplit and ſhatter'd by theſe kinds of Eaſions? And how have the young People been ſtagger'd and diſcouraged thereby? § *The Servant of the Lord, ſaith the Apoſtle, muſt not ſtrive, but be gentle unto all Men, apt to teach, patient; in Meekneſs inſtructing thoſe that oppoſe themſelves, &c.*

Let us all labour therefore to hold the Unity of the Spirit in the Bond of Peace, ever ſtanding upon our Guard againſt all Things that gender to Strife, and againſt that Temper of Mind which is forward either to give or take occaſion, or let in, or retain Grudges againſt any Friends; and

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* 1 Theſ. v. 14.

† Gal. vi. 1.

§ 2 Tim. ii. 24, 25.

pray labour what in you lies to prevent, and suppress that vile and Antichristian Practice of *evil surmising, backbiting, and traducing*; tenderly exciting all Friends in your respective Meetings to Faithfulness in the several Branches of their Christian Testimony, and especially in that very material one, against the Antichristian Yoke of *Tithes*, and all Things of that dark Nature.

And ye Masters and Mistresses of Families, who have Children, or Servants, or both under your Care, prize your present Privileges: Be diligent in attending, and vigilant in truly waiting upon the Lord, the Author of all our Blessings, in your religious Meetings, both on first Days, and also on other Days of the Week; and take along with you your tender Children, when their Age and reasonable Convenience will permit; and allow sufficient Liberty to your Servants to attend religious Assemblies. It affords Matter of much Concern and Sorrow, to see divers Professors of the Truth so slack and remiss in this incumbent Duty of *assembling* themselves together, now when good Providence hath so rebuked the Storms of Persecution, that we are graciously favoured with a great Calm; our Way is open peaceably to attend, and enjoy our highly valuable religious Meetings: Yet some are so extremely negligent, that even on first Days, small Matters do sometimes hinder them from appearing with their Friends in that great and important Affair and Duty of the *Worship* of *Almighty God*: And some that are pretty constant in attending First-day Meetings, suffer themselves thro' Weakness, Lukewarmness and Indolence, to be deprived of the Benefit, Comfort and Edification, that they themselves, by duly attending Week-day-Meetings, might probably be Enjoyers of; and also deprive their Friends of the Benefit of their Company,

Company, and are bad Examples to the young ones.

Again, there may perhaps be some that do themselves attend Meetings both on first Days, and pretty often on Week-days; yet don't exert themselves as they should do in exciting their Families to Diligence, taking along with them their Children, but leaving their Children behind them, when very capable of getting to the Meetings, allow them from Time to Time to be absent, as tho' they had forgotten the wise Man's Precept, *Train up a Child in the Way he should go, &c.* And, pray, let none whilst in Health and Strength of Body, tolerably near the Meeting-place, be so weak as to let in Reasonings that they cannot afford, or spare Time to attend Week-day Meetings, being but of low Circumstances in the World: Please to consider, that the Blessing of God *maketh truly rich*; if we give up ourselves to serve and obey him. and faithfully perform our Duties to him, (of which the due attending of religious Meetings is not one of the least) we shall find his Blessings upon our honest and moderate Endeavours more advantageous to us than all our Bustlings, anxious Labours and Contrivances, without it. **Seek ye first, saith our blessed Lord, the Kingdom of God and his Righteousness, and all these Things shall be added unto you.* 'Tis concluded by many Friends of sound Judgment and Experience, that none were ever poorer (but richer) for duly and rightly attending religious Meetings on Week-days, as well as first Days; but 'tis fully believed, that many have suffered themselves to be much hurt, both as to the Conditions of their Minds, and outward Circumstances, by letting the inordinate and choaking Cares about Things of this Life prevail, and consequently by becoming negligent and remiss in attending.

attending religious Meetings; for the Royal Psalmist saith, † *Except the Lord build the House, they labour in vain that build it: Except the Lord keep the City, the Watch-man waketh but in vain. It is in vain for you to rise up early, to sit up late, to eat the Bread of Sorrows, &c.* The gracious Toleration and Time of Peace now put into our Hands, ought to be as our Seed-time, in which we should be diligently sowing to the Spirit, that hereafter we might reap the Harvest of Life everlasting.

But what saith the wise Man of the Sluggards and Slack-handed, in so favourable an Opportunity? § *He becometh poor, saith he, that dealeth with a slack Hand: but the Hand of the diligent maketh rich.* * *The Sluggard will not plow by reason of the Cold, therefore shall he beg in Harvest, and have nothing.*

I therefore tenderly exhort you, make the best Use and Application of the present Favours, Peace and Tranquillity, yet lengthened out unto the Churches; double your Diligence, be fervent in Spirit, serving the Lord: Slip no Opportunity, wherein ye may either do good to others, or obtain good to yourselves, or both.

But oh! what Excuse shall those Professors of Truth plead in the Day of Account, who being stationed by kind Providence in the Affluence of the good Things of this Life, and also situated near the Meeting-place, and yet nevertheless seldom vouchsafe to appear with their Brethren at Week-day Meetings? Moreover, (which is still worse) some having let in a Dislike or Disgust against some particular Friend or Friends, on one Account or other, thence have taken Occasion sometimes to decline the Meeting; thereby not only betraying their own Weakness, and a mean
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† Ps. cxxvii. 1. 2.

§ Prov. x. 4.

* Prov. xx. 4.

and wrong Disposition of Mind, but also hurting and lessening themselves, and shewing a bad Example to the young and rising Generation, whose Eyes are upon us, and can quickly remark the Failures and Mistakes of such as should be as Way-marks to them. Oh! therefore, I earnestly beseech all such, that they let the Time past be sufficient, and for the future they may be of better, and more exemplary Conduct.

Furthermore, in as much as the most solemn, sacred, and profound Part of the divine Worship of the Father, who is a Spirit, is now in this Gospel and new Covenant-Dispensation, to be perform'd in *Spirit* and *Truth*, in a *deep Silence, Composure, and Stillness of Mind*; being altogether consistent with the divine Nature and Spirituality of the said Dispensation, the Doctrine of Christ the Author thereof, and our own professed Principles; in much Brotherly Love I cordially exhort you, and by the Meekness of Christ fervently beseech you, to labour with the utmost Diligence and Application of Heart and Soul, really to become such inward and spiritual Worshippers, which Christ hath told us, *The Father is seeking to worship him*. These are the *Circumcision which worship God in Spirit, and have no Confidence in the Flesh*; whose principal Teacher is the Minister of the Sanctuary, and true Tabernacle, which God hath pitched and not Man, and can never be removed into a Corner. Altho' we must own, that anointed Instruments, while they keep their Places, are of Service, Comfort and Edification to Meetings, as the Eyes and Expectation of the Hearers are chiefly to the Lord, who alone can give a Blessing upon the Plantings of *Paul*, and the Waterings of *Apollos*; yet we see these Instruments are not to be depended upon, being liable to be shut up, according to the Wisdom and good Pleasure of the great Master of Assemblies, or
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to be removed from us by Death ; but they that duly wait for that Water from the Hand of Christ, our blessed Mediator, which he told the enquiring Samaritan Woman of, saying, * *Whosoever drinketh of the Water that I shall give him, shall never thirst ; but the Water that I shall give him shall be in him a Well of Water springing up into everlasting Life,* will not be quite cast down, and totally discouraged, when it shall please the Lord to take from them such as have been as consolatory *Evangelists, Ministers, Prophets, or Prophetesses* among them ; but feeling, in the Openings and Bubblings up of the aforesaid Spring of Life, the Love of God, that true Charity to be shed abroad in their Hearts, experience the Truth of the blessed Apostle's Words, † *Charity never faileth ; but whether there be Prophecies they shall fail : whether there be Tongues they shall cease ; whether there be Knowledge it shall vanish away.*

Wherefore, *Beloved*, be not disconsolate upon the View of any of your Meetings being left bare of, or quite without *instrumental Ministers* ; tho' some Branches be removed, the Root remains. Oh ! remember Christ's Words, a little before his Departure from his Disciples, as with respect to his Humanity, § *If ye love me, keep my Commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him ; but ye know him, for he dwelleth with you, and shall be in you.*

Again, *Where two or three, saith he, are gathered in my Name, there am I in the Midst of them.* If some eminent Disciple or Disciples be taken from you, the head Master remains, to whom you may have free Access. If some small Rivulets you have drank

* John iv. 14.

† 1 Cor. xiii. 8.

§ John xiv. 15, 16, 17.

drank of sometimes, be now discontinued, your Way is open to the never-failing, inexhaustible Spring-head: What Reason then have any to be discouraged, or be cool in attending their Meetings, for Want of *instrumental Ministry*? Would not this be like a Slight upon the *greatest* and *best Minister*, who hath graciously promised his most excellent Company, even at the least Meetings upon most reasonable Terms? For the compassionate Promises above, as also this, *I will not leave you comfortless*, are not only applicable to his then immediate Followers, but to all his true Disciples down to the latest Posterity.

Let none therefore, old or young, be ashamed of, or undervalue *silent Meetings*; for they certainly are to all true Worshippers of singular Advantage, and dishonourable to none that rightly attend them, but quite the reverse. May all those who belong to Meetings, wherein are no *Friends* of the *Ministry*, seriously consider their present Situation is far better than if they were loaded with a *dead, dry, fruitless unacceptable Ministry*.

Besides as there may be Danger of some depending too much upon the *publick Ministry*, where there is pretty much of it; the Want thereof, if rightly applied, may prevent this Danger, and drive People home to the inward Spring.

Well, but may some say, *we have Children and young Ones coming up, which yet know not these Things, and our Hearts ache for them*; I answer, let all of us, especially *Parents* and *Elders*, use our very best Endeavours to bring up the young and tender Plants in the Nurture and Admonition of the Lord, exemplifying our Precepts in a prudent and suitable Conduct, by waiting in *pure Silence* in our religious Meetings, to feel the Aboundings of that Life which Christ saith, he came to give to his People *more abundantly*: Then, I trust, the

the Lord will from his holy Habitation mercifully look down upon us and our Offspring. For my Part, I know no visible Thing more likely to prevail upon Children, and to set them on thinking on good Things, than to see the awful Sitzings, and sometimes the overflowing Tears of their *Parents* and *Elders*, in their Devotion before the Lord in their religious Retirements; together with a careful and godly Conduct at other Times: Who knows but it may please good Providence in due Time to open Springs in the Desert, and dignify the now poorest and dimmest Meetings with the *brightest Ministers*? Let none after a desponding Manner say, *Can any Good come out of Nazareth*? The Lord is able of these Stones to raise up Children unto *Abraham*. Mean while may we all endeavour to live by Faith, and in that Faith to trust in God, for in the Lord Jehovah is everlasting Strength.

Besides these Things, I further humbly intreat you *Parents* and *Governors of Families*, that you strictly watch over your Children and Servants respecting their *moral* Conduct. The wise Man tells us, and Experience confirms it, * *That the Rod and Reproof give Wisdom; but a Child left to himself bringeth his Mother to Shame*. What truly conscientious Parent, or Head of a Family can or dare suffer their Children (or Servants when not engaged in Business) to go whither they will, when they will, into any Sort of Company, according to their own Option or Liking? This Kind of imprudent Indulgence, and undue Liberty allowed by reason of the Inconsiderateness, and want of true Zeal in the Governors, hath proved ruinous to many of the young Generation. How often hath Grief of Mind accru'd to some concerned Friends, so see some Professors of Truth so careless about their Children,

as to suffer them to run even amongst the wild Rabble of the Town, or Neighbourhood, where they often receive corrupt Impressions on their tender Minds, both with regard to *Speech* and *Deportment*? Which inconsiderate and indiscreet Parents, being spoke to by some *concerned* Friend or Friends, and admonished touching this their unsafe Indulgence, would perhaps reply, *They are but Children; so what signifies restraining them till they come to more Understanding? We have been Children ourselves, and wild too:* But alas how often have these Kind of careless Fathers and Mothers laid for themselves a sad Foundation for too late Repentance! We must own, that when we have done our best in Precept, in Pattern, in Restriction, and religiously turn'd every Stone for the Good of our Offspring, and the honest Discharge of our conscientious Duties towards them, some may prove *Prodigals* and *Libertines*; yet happy those Parents who can justly appeal to Heaven on this wise, *Thou, Lord, knowest we have done our best for the Preservation and right Institution of our Child or Children.* Such with good *Samuel* of old, in the conscientious Discharge of their Duty, will have Peace and Joy in the Lord, though some of their Children cause them much Trouble and Anxiety.

Lastly, before I leave you *Parents*, and leading Persons in Families and Meetings, I humbly crave that we, and all faithful Ministers and Elders may be inward with the Lord, and join in deep Supplication to him, that he may be pleased in his inexpressible loving Kindness to remember the *Youth* of our Time, grant them a gracious Visitation, lay fast hold on them as by the Shepherd's Crook of his blessed Truth and Power, circumscribe their Hearts to serve him, and also that he would be pleased in his tender Mercy to reach unto all poor wandering *Prodigals*, wheresoever they are scattered,

tered, and bring again the lost Sheep to the Fold of Rest.

And now, Oh! ye *Striplings* and *young People*, I must address you in particular; my Heart is open unto you, and enlarg'd in the Love of the Gospel, wherein I affectionately call upon you, and lovingly advise you, to beware of *unsuitable Company*; and take great Care to avoid all Kind of *Intemperance*, but especially that pernicious, infecting growing evil Custom of *clubbing, tippling, and drinking to Excess*; which has proved the Bane and Ruin of so many (once) hopeful Youths, as well as Persons of more advanced Age: And watch with the utmost Caution, that ye do by no Means let out your *Affections* to Persons of *other Communion*s, in order to contract *Marriages* with them; nor yet with such as are too *near of Kin*, tho' within the Pale of our Society; for alas! alas! we have many sorrowful Instances of the sundry afflicting and dismal Consequences that attend these unhappy and disagreeable Matches.

Oh! therefore, let the Harms of others be your timely Precautions, and always stand open to receive the wholesome Counsel of your Parents, and well-wishing Friends; for this is well pleasing unto God, who hath expressly commanded, *Honour thy Father and thy Mother*, and severely threatned such as slight their Parents, as in *Deuteronomy* xxvii. 16. *Cursed be he that setteth light by his Father or his Mother, and all the People shall say Amen.* Likewise the wise Man saith, * *The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pluck it out, and the young Eagles shall eat it.* Also we find what was commanded concerning the stubborn and rebellious Children of the *Israelites* of old;—
† *If a Man have a stubborn and rebellious Son,*
which

* Prov. xxx. 17.

† Deut. xxi. 18, 19, 20, 21.

which will not obey the Voice of his Father, or the Voice of his Mother; and that when they have chastened him, will not hearken unto them: Then shall his Father and his Mother lay hold of him, and bring him out unto the Elders of his City, and unto the Gate of his Place: and they shall say unto the Elders of his City, This our Son is stubborn and rebellious, he will not obey our Voice, he is a Glutton, and a Drunkard: And all the Men of his City shall stone him with Stones that he die: So shalt thou put Evil away from among you, and all Israel shall hear and fear. And it were well, if such who are rebellious and disobedient to their Parents, did enough consider the Punishment inflicted upon them in that Dispensation, by a Law prescribed by the Lord; and such would do well to remember, that tho' this Law remains not in Force in this Dispensation, yet such Punishment as is adequate to the Transgression of the spiritual Law we now are under, waits for such; For if they escaped not, who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven, Heb. xii. 25.

I earnestly recommend unto you, the serious and frequent Reading of the *holy Scriptures*: Some Friends, with much Concern of Heart, are afraid that this best of Books is too much neglected by too many of our Youth, if not by some of the elder Rank too: Please to examine and consider the Principles you are educated in the Profession of, That the Religion of your *Education* may become the Religion of your *Judgment*; and be sure, avoid the reading of such prophane Books and Pamphlets, as tend to vitiate and alienate the Mind from the *Simplicity* of the *Truth*. Please to read and duly observe *1 Tim. iv. 7, 8. 2 Tim. iii. 15, 16, 17.*

And

And above all Things, be concern'd to be made sensible of the Day of the Lord's Power, wherein, and whereby, you may be made willing intirely to resign yourselves to his Service and Disposal: Oh! wait with Diligence to know and experience the quickning refining Baptism of the Holy Ghost and of Fire, whereby ye may be truly baptized into the one Body of Christ, and by feeling the Influences of his good Spirit to descend upon you, from him the heavenly Head, you may be truly serviceable in your respective and proper Places and Stations therein, and so come up in the true Line of Succession in this your Day. Oh, that the Spirit of *Elijah* might rest upon *Elisha*!

Please to consider, how Meetings are depriv'd in many Places of *faithful Ministers* and *Elders*: How many Seats are now left empty, and how Meetings are now pretty much made up of the younger Sort of Persons, into whose Hands the Care and Discipline of the Church are likely to fall? May the Glory of God, may the Service of the Church, and the present State thereof; may your own temporal and eternal Interest and Salvation move and prevail upon you, to apply your Hearts unto Wisdom, that ye may come under suitable Qualifications for the much desired Succession aforesaid; that those Vacancies in the Places of *Ministers* and *Elders* may be honourably supplied.

"Having in much Brotherly Kindness premised the *few Things above*, I find a Concern remaining upon my Mind, more particularly, in the same good Will, here to subjoin some loving Cautions to all you *Tradesmen* and *Merchandizers*, that ye be very careful to keep closely unto the strict and necessary Rules of *moral Justice* in all your Dealings, and duly to observe your *Words*, *Promises*, and *Contracts*, punctually answering all your just Debts

Debts and Demands in *due Time*, pursuant to the excellent Christian Rule — * *Whatsoever ye would that Men should do to you, do ye even so to them*: And be sure take particular Care, I beg of you, to keep within the Compass of your own Stocks and Capacities, that in case your Affairs don't succeed well, you may but lose what is your own: It has been remarked, that divers, at their first embarking in Trade and Business, have seem'd to be pretty hopeful; but inconsiderately putting themselves forth into more Articles and Branches of Trade, than their Stock and Capacity were able to support and manage, whereby great Reproach has been brought upon our Society, of which they profess themselves Members, Distress upon themselves and Families, and they have unhappily fallen into that dismal and infamous State of *Insolvency*; and have not only in a great Measure ruined themselves, but divers other honest and innocent Persons have sustained much, and perhaps irreparable Loss, by such their unwary and unwarrantable Proceedings. Yea, too many, even of such who have appeared in the *Ministry*, for Want of due Care and Integrity, and a timely Inspection into the State of their Affairs, and proper Application in the Management thereof, have lamentably lost themselves, to the Dishonour of God, Scandal of our holy Profession, and the wounding the Reputation of our *free Ministry*; it being an absurd Contradiction, to pretend to preach the *Gospel*, and neglect the Rules of *moral Justice*.

To conclude this Head; whereas in these Kinds of Miscarriages, the Wives, House-keepers and Servants (yea and perhaps Children too) sometimes may have a Share of the Blame cast upon them, whether deservedly or not; therefore I tenderly

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exhort

exhort all such, in their respective Provinces and Posts at Home, whilst Husbands or Masters are acting abroad, that they may use such an honest Care, suitable Industry, Frugality and Moderation in their House-keeping, and all Things under their Hand, as may tend (so far as in them lies) to preserve themselves blameless in these Respects.

May all who profess the Name of Christ, come under his Cross, who is come to lead us into all Truth; learn of him who is meek and lowly in Heart, thankfully to be content to live according to, or rather within our Abilities; for it is an undeniable Argument of Weakness, Indiscretion, if not Injustice too, for any but of low Circumstances in the World (comparatively speaking) to imitate, copy after, or in any wise to vie with Persons of considerable Estates, either in *Dress, House-keeping, or Furniture, &c.* Happy the Persons, whom the Harms and Mistakes of others do timely awaken to due Caution and more prudent Conduct; all along taking the Advice of the wise Man, * *Be diligent to know the State of thy Flocks, and look well to thy Herds; for Riches are not for ever.*

I have here also further to add, and recommend to the serious Consideration and Animadversion of all you *Parents, Elders, and Ministers*, together with all the *School-masters and School-mistresses* within the Pale of our Society, that afflicting Case of the Growth of Pride, Gaiety, and unbecoming Conformity to the vain World in *Apparel, Dialect, and Deportment*, which seem to spread and gain Ground amongst the Professors of the blessed Truth at this Day, to the inexpressible Grief of the Faithful, and great Reproach of the Society in general: whereby the Mouths of many of other Communions, who have their Eyes upon us, observing the Extent of our religious Principles and Pretensions,

tenfions, make their Remarks on our *Conduct* and *Appearance*, and are ready to fay to this Effect : *Ye were once a plain People, diftinguifhable in divers Refpects, particularly in Plainnefs of Habit, and Speech, from all others ; but we now can fcarce know you to be of the Community of the Quakers, who at the firft were very remarkable in their religious Conduct, for their Humility, Plainnefs in Apparel and Exprefion, Simplicity, Sobriety, Gravity, and Self-denial ; but now, what Conformity to the Fafhions, Customs, Grandeur, and Vanities of the World, are you run and running into, whilft under the Profefion of the Guidance of the Spirit ? You are coming over to us apace.* Oh ! therefore, I call upon you in a particular and moft fervent Manner, begging of you for the Lord's Sake, and the Sake of the rifing Generation, to lend your helping Hand, and be heartily and jointly concerned for the redreffing and fuppreffing thefe reproachful Grievances, fo abfurdly inconfiftent with the pure, plain and honourable Principle of Truth we profefs.

Dear Friends, Pray bear the Word of *Exhortation* ; I am not rigidly *cenforious* upon my Friends, nor, I hope, laying too much Stress upon *Externals*, but moft cordially and humbly treat with you, to the End that the aforefaid Reproach we now lie under, may be rolled away from our Community.

Firft, Therefore ye *Parents*, who have the firft and beft Opportunity of making Impreffions upon, and biaffing the tender Minds of your Children, by infilling into, or putting upon them what ye please, pray take Care ye don't awaken or indulge, but rather nip in the Bud thofe Seeds of Pride fo interwoven with, and implanted in the fallen Nature of Man ; if we take the *Apoftle's Advice*, we

must bring up our Children *in the Nurture and Admonition of the Lord*; which is not arraying them with *gaudy Apparel*, according to the mutable Fashions of this World, as they come in vogue in the Nation. But in case any of you, to whom Providence hath given Children, yourselves are taking undue Liberties herein, and love to be in these vain Fashions; certainly you are not only inconsistent with the Principles yourselves profess, but also are setting your Offspring inconsistent Examples by your Conduct; for Children think they act with Authority when they have their Parents for *Precedents*.

As there is in our Natures (as abovesaid) a Propensity to these Gaieties, the same being indulged and nursed up, tend to divert and alienate the Mind from the Simplicity and Gravity of the Truth: Yea, alas! where the Youth of our Time are permitted and encouraged to take their Swing in these undue Liberties, they don't only afford frequent Occasion for the aforesaid Reflections, but are often accounted to appertain to that numerous Class of temporizing Fashion-mongers and Citizens of this World, rather than Children of new *Jerusalem*.

If Christ, whose Kingdom is not of this World, should be our Pattern, we certainly should be plain in *Dress, Words, and Behaviour*: If the Apostle's Advice be to be minded, we must not *be conformed to the World, but be transformed, by the renewing of our Minds*; and lay apart not only *Filthiness, but all Superfluity of Naughtiness*. We must own, Conformity to the World may make its Appearance divers Ways, and in divers Shapes; but its Root lodges in the Mind; and therefore, according to the Apostle's religious Precept, we must be *transformed and changed by the internal Work of the Spirit*: We profess to another and
better

better Way of thinking and acting, by the Renovation of our Minds; and tho' we can by no Means effect this inward Transformation either in ourselves, or in our Children, yet it is the Sense of many Persons, truly judicious and experienced in the one true Christian Religion, that it is a *Duty* incumbent on *Parents* to regulate and restrict their Children in their visible *Garb* and *Conduct*: and tho' we cannot give our Children the *Power* of Truth, yet it is our *Duty* carefully to bring them up in the Form thereof, at the same Time humbly praying to the Lord to water our Labours with his Blessing, interpose by his Grace in their Hearts, and so crown our Endeavours with Success, by thus granting to them his Power.

Some may say, *Religion doth not stand in outward Apparel.* *Answer.* We own it doth not consist *barely* in any Externals, but in that Power which makes clean the Inside; so that an exterior Rectitude is thereby consequently effected, where this Power inwardly operating in the Heart is submitted unto. * *Thou blind Pharisee, saith Christ, cleanse first that which is within the Cup and the Platter, that the Outside of them may be clean also;* whereby we are informed and directed where to begin the Work of Regulation and Reformation; and also that a visible Regularity will ensue upon this invisible Operation: Howbeit, and yet nevertheless I say again, *Parents* and *Tutors* are in the mean while to exercise themselves, and the Authority lodged in them, to use a proper Restriction and Correction of what they see *amiss* in their *Children*, and lopp off the Branches (these being Things within their Reach) until it shall please God to lay the Axe to the Root of the Tree in them. May we not therefore safely conclude, that

Libertinism,

Libertinism, so obvious and glaring in any of its deformed Shapes, is a manifest Symptom of a Disorder *within*, and of the deplorable Want of experiencing this absolutely necessary Power of *Regeneration*; unto which we, in the Bowels of Charity, invite all our Friends, especially those too much scattered in the *santastick Modes, Customs, Fashions, Friendship and Ways* of this degenerate and depraved Age; owning nevertheless, that some Persons appearing in plain Garbs to *Men*, may be inwardly far wrong in the Sight of God: We are not in any wise countenancing *Pharaisaism*, whilst we thus oppugn *Libertinism*: The King's high Road to Heaven lies in the golden Medium, even in the Midst of the Path of *Judgment*.

As the frequent and repeated Advices from the *Yearly Meetings* are against all bad and vile Things, disagreeable to our holy Principles; so likewise against the *Extravagancies* now before us: And how closely and warmly, and to how good Purpose, doth our honourable Friend *W. PENN* write against them in his *NO CROSS, NO CROWN*, to which I refer. --- "The very Trimming of the "vain World would cloath all the naked one," saith he in his *Reflections and Maxims*. Into which Exorbitances, especially on the Score of *Attire, Furniture and Equipage*, too too many under our Name (with Regret be it spoken) are now gone and going, notwithstanding the Purity, and (where it is duly obeyed) the all-sufficient Efficacy of our honourable Principle of *Grace and Truth*, which comes by Jesus Christ. Truly, *Friends*, the Prevalency of these unbecoming Things is such, and they have got so much Head amongst our *Youth*, and too many of those of mature Age, that it seems very difficult to stem the Tide of these growing, evil Customs, except it please the Lord mercifully to interpose.

Therefore

Therefore I find myself engaged, as a Brother in Love, here to say, with a certain honourable ancient *Minister*, on the like Occasion, in a great Meeting:—“ *Friends*, if we cannot rule our “ Children let us rule our Purfes.” What he meant is plain; if our Children are not willing to take our Counsel, and keep within the Bounds of Truth, let us not support or supply them with Money, in the Gratification of themselves in these Vanities, which bring Reproach upon us.

Again, peradventure there may be some Children or Youths in some Families well disposed and inclined, under some early Influences of the good Principle, who don’t affect these Trifles themselves, yet by Instigation of their grand Parents or Relations, are pushed forward into Fineries against their Will.

Secondly, Therefore I call upon you *Elders* and *Ministers* in the Phrase of the Man of *Macedonia* to the Apostle. — *Come over hither and help us*. Embrace all Opportunities of encouraging and strengthening the Hands of the truly concerned *Parents*, suitably cautioning the Remiss; and pray admonish undutiful and libertine Children, both by Precept and Pattern, as vigilant and skilful Pastors in your respective Meetings and Places where your Lots are cast, now in these sorrowful Days, wherein so many are soaring aloft, and drop a Word of Encouragement to the lowly minded Children and Youths, who may labour under the Difficulties above.

Thirdly, Upon Consideration of the powerful Ascendant, Education often has over Youth, I now bespeak you in particular, who are *intrusted* with the Care and Tutelage of young Plants, in those weighty and important Posts of *School-masters* and *School-mistresses*, especially such who keep *Boarding Schools*,

Schools, imploring your hearty and unanimous Assistance, as necessary Coadjutors, in rectifying these licentious Indecencies. Is it not our incumbent Duty, with all Circumspection and Diligence, to watch over the young Generation, especially those committed to our *Discipline*, and honestly to study to acquit ourselves as faithful and accountable Stewards, not over the Estates of our Friends, but, which is of infinite greater Moment, over the Souls and Conduct of their Offspring? Ought we not to account it our indispensable Duty to labour with the utmost Sincerity, Application, and Integrity, timely to implant in them (so far as we are capable) the Maxims and Principles of the *one true Christian Religion*, striving to rivet the Precepts we *give* by the Lives we *live*? Can any truly conscientious School-master and School-mistress be content to teach their Scholars how to use their Book, Pen, or Needle, and seldom endeavour, in a proper Manner, to teach them even the *first* Principles of this most honourable, most necessary Religion, and above all Things train them up therein? To make them *Writers, Linguists, Mathematicians* and *Philosophers*, (tho' within the Bounds of Moderation in a subservient Way, may be good and commendable) is but, in Comparison, a small Part of our *Charge*. In short, (notwithstanding the Difficulty observed above) if we *Parents, Elders, Ministers, School-masters, and Mistresses*, would heartily concur and exert ourselves in this so good a Work, there is ground to hope, (through the Blessing of God) a Stop, in some Degree, might be happily put to the Growth and Prevalency of these *Liberties*, many are taking in *superfluous, modish, fantastical, and costly Apparel*, using *You* to a single Person, with the Untruth-like *Bowings, Cringings, and vain Flesh-pleasing Salutations,*

tations, &c. so disagreeable and repugnant to the Cross of Christ.

But alas! if we or any of us, in these Capacities, should ourselves, as above hinted, be found in these undue Liberties, how can we reform those under our Care? But rather render that Complaint of the Prophet applicable to us. — * *The Leaders of this People cause them to err, and they that are led of them are destroyed.*

Pray let none say, the Lord doth not regard these outward Things, he looks at the Heart: Please to consider, how he, by the Mouth of his Prophet, severely reprehends, and threatens with heavy Judgments, those among his People who were run into *Pride in Apparel, Ornaments and Gestures*, at that Day, in their Declension from the Purity and Plainness of their faithful Forefathers; descending into Particulars, thus. — † *Moreover the Lord saith, because the Daughters of Zion are haughty, and walk with stretched forth Necks, and wanton Eyes, walking and mincing as they go, and making a tinkling with their Feet, therefore the Lord will smite with a Scab, the Crown of the Head of the Daughters of Zion, and the Lord will discover their secret Parts. In that Day the Lord will take away the Bravery of their tinkling Ornaments about their Feet, and their Cawls, and their round Tires like the Moon, the Chains, and the Bracelets, and the Mufflers, the Bonnets, and the Ornaments of the Legs, and the Head-bands, and the Tablets and the Ear Rings. The Rings and the Nose-jewels, the changeable Suits of Apparel, and the Mantles and the Wimples, and the Crisping-pins, the Glasses, and the fine Linnen, and the Hoods and the Vails. And it shall come to pass, that instead of sweet Smell, there shall be Stink; and instead of*

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*a Girdle, a Rent; and instead of well-set Hair, Baldness; and instead of a Stomacher, a Girding of Sackcloth; and burning instead of Beauty. I am (saith our blessed Lord, who is given a Leader to the People, and is the very Mirror of Humility, Self-denial and Plainness in Habit, Speech and Deportment,) * the Light of the World, he that followeth me shall not abide in Darkness, but shall have the Light of Life. May we not therefore justly conclude, the airy fashionable Temporizers of the Times don't follow him, nor imitate his excellent Example.*

May it also be noted, that as those *Badges* of Degeneracy were offensive to the Lord in the foregoing Dispensation, so the eminent Apostles *Paul* and *Peter*, who undoubtedly had the Mind of God, remarkably exhorted to Modesty in *Dress*, and warmly at the same Time dehorted from gaudy and expensive Attire, pointing out where the principal Adorning lies, advising, ----- † *That Women adorn themselves in modest Apparel, with Shamefacedness and Sobriety; not with broidered Hair, or Gold, or Pearls, or costly Array; (but which becometh Women professing Godliness) with good Works.*

§ *Whose Adorning, let it not be that outward Adorning of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel; but let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price. For after this Manner in the old Time, the holy Women also who trusted in God adorned themselves, being in Subjection unto their own Husbands.*

Hence therefore it is plain, that our faithful and concerned Friends (who having the Care of the

* John viii. 12. † 1 Tim. ii. 9. § 1 Pet. iii. 3, 4, 5.

the Churches upon them, at sundry Times, both from our *Yearly Meetings* at LONDON, and at other Seasons, have seriously recommended a becoming Plainness in these *Externals*, and warmly discouraged the Reverse, and still continue the same Concern) have divine and Apostolick Authority on their Side, how lightly soever some may have looked upon these Labours of Love. And if we should here also descend into particulars, we have the same Precedents in our Favour: Wherefore I now take Freedom, not out of ill Nature, or in a carping Spirit, as upbraiding my *Friends* with their Weaknesses, but in that Love which wisheth well to all, and longs for the Reparation of all the Breaches in the Walls of *Zion*, to specify some few Things vastly disgraceful to the Professors of the glorious Light of the *Gentiles*, viz. the lofty and airy *Position* of Mens Hats; the *Ribbands*, *Knots*, and *Ruffles*, upon Womens Heads, &c. the curious *Girdles*, and costly *diamond* Buckles we are upbraided with, with other pompous and expensive Array: As also the putting on of *mourning Apparel* for the Deceased, with some other Customs at *Funerals* not approved of, but disliked and advised against by our faithful Friends, as not comporting with the Truth we profess. But of all the giddy Modes, antick and fantastick Inventions, that ever old Satan or his Agents, with respect to external Dress, have hitherto vamped up, since the Fall of *Adam*; was there ever any Thing contriv'd so much for the *Ruin* of *Female Modesty*, and the Incitement to *Sensuality* and *Corruption*, as these immodest, indecent, odious, *extravagant Hoops*, calculated not for the strait, but for the wide Gate and broad Way, leading to Destruction? Nay, some are ready to say, either contract these scandalous expanded Hoops, or else enlarge
your

your Doors, Portals, Styles, Coaches, &c. " 'Tis
 " mightily surprizing, and really shocking, *saith*
 " *a certain Person*, to think, that any modest
 " Matron, or any chaste young Woman, who is
 " not lunatick or delirious, should ever dare to ap-
 " pear in such an aukward and unseemly Dress,
 " so far from the Modesty which should adorn
 " their Sex, and so opposite to the Shamefaced-
 " ness commended and recommended by the A-
 " postle."

" We are told with Truth, (*saith* our worthy
 " Author *William Penn*) that Meekness and Mo-
 " desty are the rich and charming Attire of the
 " Soul: And the plainer the Dress, the more
 " distinctly, and with greater Lustre, their Beauty
 " shines. It is great Pity such Beauties are so
 " rare, and those of *Jezebel's* Forehead are so com-
 " mon: Whose Dresses are Incentives to Lust;
 " but Bars, instead of Motives to Love or Virtue."

Dear Friends, altho' many Brethren and Sisters,
 under much Trouble and Exercise to see so
 many amongst us so notoriously deviate from the
 Simplicity of our Forefathers in these Things, in
 conjunction with myself, are much concerned for a
Reformation therein, yet we are not intending or
 desiring hereby, that our Friends either young or
 old, should be laced up into starch'd, precise or
 dishonourable *Singularities*, but only keep within
 the Bounds of the blessed Truth we profess, which
 ever teaches to be good Neighbours, loyal Sub-
 jects, pious Parents, dutiful Children, reasonable
 Masters, faithful Servants, and throughout the
 Course of our Lives, in all our Stations and Rela-
 tions, to be just, charitable, prudently sociable,
 affable, merciful, chaste, humble and temperate;
 for the divine and honourable Principle we profess,
 always teaches to behave handsomely, and with a
 good

good Decorum to Superiors, Equals and Inferiors, not with-holding due Honour from those to whom Honour is due (in Truth's Way) in what Post or Capacity soever; but has from the Beginning ever led those, that were obedient thereto, out of the vain Fashions, Salutations, Cringings and Scrapings of the World, into much more solid and real Marks of Honour, by their Integrity, Fidelity, Sincerity and discreet Deportment, than can or could be rightly expressed by the Hat Compliments and Flatteries amongst Men. Wherefore we beseech you, to abide in that holy Simplicity, which was one distinguishing Character of our antient Friends, some of whom suffer'd deeply for their Testimony against the Hat and Knee Honour, which serves only to gratify a proud Mind, remembering the Saying of Christ Jesus our Lord, *John v. 44. How can ye believe, which receive Honour one of another, and seek not the Honour that cometh from God only.*

We are, I assure you, *dearly Beloved*, far from desiring our elder Friends to use, or the Youth to be educated in a rude, unbecoming, unmannerly and clownish Behaviour, for we know this our Principle teaches quite the reverse; and whilst it makes the Christian, it doth not unmake, but improves the rational Man, reputable Tradesman, and good Neighbour; and the Women in like manner, who recommend themselves more by a modest Appearance, than all the Advantage they may apprehend they obtain by the contrary: Neither do we at all begrudge our rich Friends the Use of the good Things and Comforts of Life, according to their Circumstances, provided they keep within the Bounds of that honourable Moderation which the Apostle desired might appear unto all Men, in the Conduct of the Believers: In which, if our
rich

rich Brethren and Sisters would be exemplary, we hope some Persons of lower Stations in the World would be ashamed to run the Lengths they do.

And as these Extravagancies occasion Reflections and smart Animadversions from many People, it is very probable they have afforded, and do yet afford, Occasion of stumbling to many Seekers and Enquirers after the Way of Truth: 'Tis to be feared many, in a good Degree convinc'd of the Truth, observing the Liberties great Numbers of the Professors thereof take, make Use of them as Pleas and Apologies for their settling on their old Lees, and coming no further; so on the other Hand, several Persons of Distinction have often much commended and admired the Comeliness of the Garb and Attire of our plain Women, who walk according to their Profession, preferring Friends modest Dreis to their own gawdy Fopperies. And it is very observable, that Persons under our Profession, don't gain but lose Credit, by a Conduct dissonant to their Profession.

If any Object, *That these are small and insignificant Matters.* I answer, with the unanimous Concurrence of a large Cloud of Witnesses, that how insignificant soever they may now appear to any, our ancient Friends, in the breaking forth of Truth in the Morning of the Day, found themselves indispensibly engaged to stand against the Corruptions of the World, both respecting *Apparel*, using *You* to a single Person, and other vain Flatteries in Mens Carriage one to another, and that all whosoever yet have embraced our Principles from real Convincement in their Judgment, and were truly baptized by the holy Spirit and Fire, always found it their incumbent Duty to decline and disuse these vain Customs, practised in the Time of their Ignorance. Besides this, how many

many of our Friends Children in the Time of their Health, by letting their Minds out after the vain modish Fashions of the Times, have laid a Foundation for Repentance on sick and dying Beds; and on their languishing Pillows, have clearly seen, and bitterly lamented these their Errors, being then fully perceived and acknowledged to be *meer Vanities* and *Vexation of Spirit*; which is like to prove the Case of many, who in the Time of their Health, Strength and Prosperity, will not be prevailed upon, neither by the Reproofs of Instruction in their own Minds, nor by the Church in general, nor by Particulars concerned for their Good and Reputation, to keep within such Bounds and Limits in their Deportment and Array, as are agreeable to their high and holy Profession of the Spirit of Truth.

The Reason why so many of the Professors of Truth have in these latter Times taken such unaccountable Liberties, appears to the sensible and faithful Members of the Church, to be the Want of coming under the real Work of Truth in themselves; hereby therefore, in much Sincerity, Brotherly-kindness and Charity, I earnestly beseech you, my *dear Friends*, of all Stations, and especially you, who from your Infancy have been brought up in any of these Fineries, and you, who having been educated in an humble Dress, and Deportment, in plain Families in the *North*, or elsewhere, and coming up to the *Metropolis* of this our Island, or other grand populous Places, have been too docile, and apt in imitating and learning the polite Airs and fantastick Modes occurring to your Notice, and are therein likely to come up with, or even outstrip those who from their Cradle have been train'd up in some of these Gaieties: I say, I humbly beseech you all, for the Good of
your

your Souls, and the Reputation of our Principles and Society, to delay no longer to embrace the Baptism and Cross of Christ, whereby ye may be crucified unto the World and its corrupt Ways, and the World unto you, lest it befall you, which was threatned to the degenerate People of old, instead of *well-set Hair there shall be Baldness, and instead of other Ornaments, a Girding of Sackcloth ; Burning instead of Beauty.*

Finally, beloved Brethren, may we all, both old, young, and middle aged, use our utmost Diligence, *to make our Calling and Election sure ; adding unto our Faith Virtue, to Virtue Knowledge, to Knowledge Temperance, to Temperance Patience, to Patience Godliness, to Godliness Brotherly-kindness, to Brotherly-kindness Charity :* If these Things be in us, and abound, we shall neither be *barren, nor unfruitful* in the Knowledge of our Lord Jesus Christ. Farewel, saith your affectionate Friend and Brother.

Skipton the 13th of the
12th Month, 1747.

DAVID HALL.



F I N I S.